

(meaning a radical ن;) yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ي is inserted to separate the ن and ر, as remarked in the L. (TA.) — *He forged* [speech, or language]: syn. نَسَجَ. (K.) You say *هو يَنْسَجُ* (TA.) — *He mixed, or confounded, speech, [introducing what was false with that which was true].* (K.) — *He uttered a malicious and mischievous misrepresentation, a calumny, or slander.* (K.)

*نيرب* (S, K) and *نيربة* (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or *منربة* (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) *Mischief; malicious and mischievous misrepresentation, calumny, or slander.* (S, K.) — *نيرب*, fem. with ة; and *ذو نيرب*; *A mischievous man;* (K;) *one who utters malicious and mischievous misrepresentations, calumnies, or slanders.* (TA.) — *نيرب* *A strong man.* (K.)

*نيربي* *A calamity; a misfortune.* (K.)

*منربة* and *نيربة*: see *نيرب*.

نرج

1. *He thrashed wheat, or corn, with a نارج.* (TA.)

*نورج* (L, K) and *نورج* and *نورج*, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L.) *A thrashing-instrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron;* (L, K;) or, *of iron and wood;* (Sifr es-Sa'adeh;) *[a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows or bulls, their driver being seated upon it, over the corn:]* *نوارج*. (TA.) — Also, the first and second, *A ploughshare.* (K.)

*نورج* and *نورج*: see *نورج*.

*نارنج* *A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:]* an arabicized word, from [the Persian] *نارنگ* [also called *نارنگ*]. (K.)

نرجس

*نرجس* and *نرجس* [The Narcissus]: see art. رَجَس. The former is mentioned by ISd in art. رَجَس: the latter, in the present art. (TA.)

نرد

*نرد* [The game of tricktrach, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played:] a certain thing with which one plays; (M, L;) well known: (M, L, K:) a Persian word, (M, L,) arabicized: (M, L:) also called *نردشِير*, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Babak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)

نروز

*نوروز*: see what follows.

*نوروز*, an arabicized word, (S, A, Msb,) from *نوروز*, (A, K,) which in Persian; meaning "new day;" (TA;) and *نوروز*; but the former, which is of the measure *فِعُول*, is the better in repute, because *فوعول* is not the measure of an Arabic word; (Msb;) *The first day of the year; New-year's-day:* (A, Msb, K:) *with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] Toot [the ancient Thoth, or the tenth of September, N.S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year].* (Msb, TA.) The word *نوروز* is said to have been first used in the time of the 'Abbásce Khalifehs; but it is related to have been used in the time of Alec. (TA.)

نز

1. *نَزَّتِ الأَرْضُ*, (A, Msb, K,) aor. -, inf. n. *نَزَّ*; (Msb;) and *انزت*, (S, A, Msb,) *The ground, or land, had water exuding, or oozing, from it:* (S, K:) or *had much flowing moisture:* (Msb:) or *became [abundant in] مَنَابِع [or places welling forth water], as in the TŞ and the K, or مَنَابِع [or places of stagnant water] by reason of the نَز.* (TA.) — *نَزَّتْ بِه البِطْنَةُ*: see *بِطْنَةُ*. — *نَزَّ*, aor. -, inf. n. *نَزِر*, *He* (an antelope, S,) *ran:* (S, K:) or *he* (an ostrich, and an antelope,) *leaped, jumped, sprang, or bounded.* (A.) — *He* (an antelope, S,) *uttered a cry, or cries.* (Ibn-El-Jarráh, Ks, S, K.)

4: see 1, first signification.

*نَز* and *نَز* *Water that exudes, or oozes, from the ground:* (S, K:) or *flowing moisture:* (Msb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the

former is an inf. n. used as a subst. (Msb.) — [The pl. is *نُورُز*, occurring in the TA in art. *عذو*.] — [The former is also used as an epithet: fem. with ة. You say,] *أَرْضٌ نَزَّةٌ* *Ground, or land, having water exuding, or oozing, from it;* syn. *ذَاتُ نَز*; as also *نَازَةٌ*. (Lh, TA.) = [Hence, perhaps,] *نَز* also signifies + *liberal, bountiful, or munificent.* (Sgh, K.) = Also, *نَز*, *Much, or many.* (K.) = A man (A'Obeyd, S) *light, or active,* (A'Obeyd, S, K,) or *light in spirit,* (TA,) *sharp in mind,* (A'Obeyd, S, K,) *clever, or ingenious,* (A'Obeyd, K,) and *intelligent.* (A'Obeyd, TA.) — *Light, inconstant, fickle, or unsteady:* (K:) an epithet of dispraise. (TA.) — A man (TA) *much, or often, in motion;* as also *مَنْز*: (K:) a man, (A,) and an ostrich, (S, K, TA,) *that does not remain still in one place:* (S, A, K:) or *that is quick, or swift, and does not remain still in one place:* (TA:) or an ostrich, and an antelope, *that leaps, jumps, springs, or bounds:* (A:) and a *light, or an active, camel;* (TA;) and so *نَزَّة*, applied to a she-camel. (S, TA.) — *Light dust.* (TA.) — *نَزٌّ شَرٌّ*, and *نَزِيَةٌ*, i. q. *لِزَّة* and *لِزِيَةٌ*. (TA, art. لَز.)

*نَز*: see *نَز*.

*نَزِيَةٌ*: see *نَز*, last sentence.

*نَاز*: fem. with ة: see *نَز*.

*مَنْز* *A child's cradle:* (A, K:) because of its frequent motion. (TA.) — See also *نَز*.

نزا

1. *نَزَّ* (S, K,) aor. -, inf. n. *نَزُّ* and *نَزُو*, (S,) *He excited discord between them:* (AZ, S, K:) like *نَزَع*. (TA.) — *نَزَّهَ عَلَى صَاحِبِهِ* *He incited, or urged, him against his companion.* (K, TA.) — *مَا نَزَّكَ عَلَى هَذَا* *What incited, urged, or induced, thee to this?* (Ks, S.) — *نَزَّ* (S, K,) inf. n. *نَزُّ*, (S,) *He made an attack, or assault, upon him;* syn. *حَمَلَ*. (Ks, S, K.) — *نَزَّهَ عَنْ قَوْلِهِ* *He turned him back from what he had said.* (K, TA.) — *نَزِيٌّ بِهِ*, like *عَبِيٌّ*, [i. e., pass. in form, but neut. in signification,] *He was addicted, or devoted, to it; desirous of it.* (TA.) — *إِنَّكَ لَا تَدْرِي عِلَامَ يَنْزَأُ* (S, K,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, *بِم* instead of *عِلَامَ*, [which is for *مَا عَلَى*]; (TA;) *Verily thou knowest not to what thing thy mind will become addicted, or devoted:* (ISk, S, K:) i. e., to what thy state will come. (K.) In one copy of the K, *ثِينِ عِلَامَ* *thine old age*, is put instead of *عِلَامَ*. (TA.)